

Nomadism = 1717

Toynbee, A.J., 1935. A Study of  
History, vol. 3 29,

Hahn, Eduard, 1896, Die Haustiere  
und ihre Beziehungen zur Wirtschaft  
des Menschen, 29,

Leipzig, pp. 581.

1946 - 1947

Kyoto



Nomadism = 遊牧.

Toginbee, A. J: A Study of History

vol. III, 1935 (2nd. Ed.)

311

1. Origin of Nomadism = 遊牧の起源

2. ~~Nomadic people / outbreak = 遊牧民の発生~~

2. Nomadism / 遊牧 = 遊牧

3. Nomadism 遊牧 / 遊牧民の発生 = 遊牧民の発生

4. Nomads / outbreak = 遊牧民の発生



# 1. Origin of Nomadism = 1717.

著者の Origin of Nomadism = 1717, Pumpelly, 1914, 第2巻  
第1章, 111 conjecture = 1717, scientifically = 1717  
417 217 = 7. 111 農耕生活, 1717 狩猟生活 311 717.  
1717 狩猟生活の農耕生活から derive 1717 1717 717

111 1717 1717, hunter の 犬 1717, predatory animal —  
1717 ecological = 111 1717 1717 1717 — 1717, human  
predatory activities / partner =, 1717 domesticate  
1717 1717, 1717

The agriculturist enjoys a double advantage for this purpose. Unlike the hunter, he is not preying upon the wild animals and therefore is not inspiring them with a deadly fear of his presence; and unlike the hunter again, he possesses food supplies which are attractive to ruminants like the ox and the sheep, which 'would not, like dogs, be attracted by meat or other products of a hunting or fishing life'. (p. 10)

1717 Duerst, 1717 731 1717.

Duerst, J. U., in Pumpelly, Expedition of 1914, vol. ii, p. 437.



しかし、その OX / 家畜化 / origin = 何で / one explanation  
として成立するかも知れない、それが nomadism /  
origin ではないか？ = どうか？

これは Anan / 証拠 = 証拠 evidence / 家畜化 /  
process ではないか？ nomadism  
一般、これは (reindeer nomadism など含む) 説明  
の明かすところ、決してない、ではない。

決して Hudson / 決してない、ではない。

G. H. Hudson / 決してない、ではない (p. 8, 1st)

Nomadism has to be carefully distinguished  
from the keeping of domestic animals by  
sedentary folk, and the archaeological evidence  
only refers to the latter. I think it is very  
probable that both intensive agriculture and  
animal-domestication began in oases as a  
result of a process of desiccation, namely  
the drying-up of North Africa, Arabia and  
Iran when the climatic belts shifted north at  
the end of the Ice Age — though even this  
is rather conjectural. Nomadism, on the other  
hand, was a development about which we  
have not, and cannot have, satisfactory  
archaeological evidence.



## Domestication から Nomadism へ

「origin of nomadism」は Pampelly-Duerst の climatical hypothesis をもって、challenge と desiccation = 対応する response と、hunter から cultivator = evolve して、その結果として、nomadism が出現したと述べている。nomadism = domestication の結果として出現したと述べている。

nomadism = challenge と desiccation — nomadism は nomad である。nomad は nomadism の結果として出現したと述べている。nomadism は nomad の結果として出現したと述べている。

Duerst (op. cit., p. 437) "Through the accomplished domestication of ruminants, men obtained freedom of motion for travelling with cattle after good pasture, and commenced a Nomadic life. This must be the real explanation of the origin of the wandering peoples. (p. 12).

nomadism は Hudson の nomadism (同頁) をもって、nomadism は nomad の結果として出現したと述べている。



G. H. Hudson / 1877 (p. 12, 32)

'We have no data, even approximate, established for the beginning of Nomadism, and we do not know of any period of desiccation which would be adequate thus to displace the oasis-dwellers after the winding-up of the Ice Age — unless it be the so-called Sub-Boreal period; and this is too late, as the Steppe seems already to be full of Nomads at this time. The facts can surely be explained just as well by supposing an analogy with the case of the Esquimaux, which you have put convincingly. The Esquimaux launched themselves on the Arctic ice, not because there was a spread of the ice (which would correspond to the desiccation hypothesis for Nomadism), but because they found a way of living off the ice which had previously been uninhabitable. In the same way, when animals had once been domesticated (the original domestication having been probably due to the desiccation, as you suggest), the herdsmen would sooner or later have found that by



migrating so as to use seasonal pasture they could live off the Steppe, which had previously been either uninhabited or thinly populated by roving hunters. Thus no second desiccation is necessary for the theory.

26724, Hudson's domestication / origin = 2171  
Duerst - Toynbee = 22 の表 23 11, is hunting  
231, 22 23 24 25 26 27 28 29 30 31  
直接 23 24

この22ページは Toynbee の Nomadism, 第2版  
1-22ページからなる, 戦時性トイフ22ページ, p. 13 =

The power of physical locomotion and the direction of this power by volition are the two main points in which Fauna differs from Flora; and these two characteristics, which Man's fellow-animals share with Man himself, evidently make the Animal Kingdom a less easy realm than the Vegetable Kingdom for Man to conquer. 動物界は、植物界に比し、移動力と意志による方向性という二つの点で、人間と共通する。これら二つの特性は、人間と動物とが共有するもので、人間が動物界を征服するよりも植物界を征服する方が容易である。

鳥, domestication. 束鳥ヲ飼育+クンテ 可ハレテアツカ

2) locomotion 115, 1, locomotive power or speed  
トイワタ = トワテクルト, 自然発生の力, 馬 herd 7  
如 19 = 27 人間が control = domesticate 27 # トワカト 17  
27 が 107 37 トワテクル,

カカル 622 の + herd をつかって stationary +, sedentary  
life = + する domestication を 81 + して, Nomad を  
束馬 2 匹 1 匹 + して, 馬を, 馬 / herd を 51 匹 2 匹 + して  
果て 可能 して つか, + して つか。

沙レコノ10713E, 然ラク。馬鹿ノ馬鹿ト馬鹿=乗込トカ  
 ステ=行ハレトナラバ、ソレト云ハテ、馬=乗込トカ  
 然レカモ知レヌ。

マ群のハ馬は+α+β、ソ群=属2匹仔馬=、人10  
ノ子母が来ッテ出ワ—— 何処の+conditioning 7ル。  
調教ヲアル。ヤカテ2ノ仔馬が一ノ前ノ馬=+α、ソニ  
大人が来ッワ=+β、トイフコトモウツルデアル。

東馬ハ、 $\therefore$ 故、馬飼養ノ Nomad = トイテ、 $\therefore$  Nomadism  
ノ完成ノヲ $\times$  = 必要ノ条件ヲハアルカ、 $\therefore$  ヲ $\times$ ニテハ馬飼養ノ  
Nomadismガ成立シタカ $\times$ 、トイフコト $\times$ ニテアルコトヲ示ス。



## 2. Nomadism / 遊牧生活 (p.16)

The Nomad moves in an annual orbit, and drives his herds each season over the ground on which he has pastured them at the same season the year before. His perpetual motion is not a symptom of waywardness and perversity. It is as scientific as the agriculturist's rotation of crops or performance of different operations in different fields at different times of year. Both are perpetually shifting the scene of their activities in order not to exhaust a particular parcel of ground. There is only a quantitative difference in the range of their oscillation, conditioned by the difference between their media of productivity.

この点から、現代人、土地から、解放されて custom として nomadism を取り入れるべきである。 custom は custom / 習慣性が主であり、その不合理性、アノチを意味するものではない。



Nomadic community = 游牧人間と家畜との社会  
関係 — symbiosis, not parasitism

p.23. While the Nomad would not, of course, be able to keep alive on the Steppe at all without his flocks and herds, he is not a parasite upon his non-human partners in the pastoral business, since it would be just as impossible for these sheep and cattle and dogs and horses and camels to keep alive on the Steppe, in anything like their actual numbers, under the actual climatic conditions, without the assistance of their human overseers. At this degree of aridity, neither the human nor the non-human denizens of the Steppe could continue to live there in any considerable numbers except in association with one another, and a fortiori they could not survive there in the anti-social relation of hunter and hunted, in which their predecessors once stood to one another in the Pluvial Age, before the challenge of desiccation was presented to both alike.



domestication 117218 crisis 7 1217 Man + Animal  
 11 1217 18 1217. 35 1217 18 1217, 1217 18 1217  
 31. 1217 18 1217 chance 7 1217 18 1217 18 1217 — 1217  
 1217 18 1217 18 1217 18 1217 extinct 1217 18 1217. 1217  
 1217 18 1217 18 1217 18 1217 18 1217 escape  
 1217 18 1217, 1217 18 1217, wild 1217 18 1217 camel 1217  
 horse 1217 18 1217 18 1217. 1217 18 1217, 1217 18 1217  
 1217 18 1217 18 1217 18 1217 18 1217 18 1217 —  
 1217 18 1217 18 1217 18 1217

Hudson (p. 23, 1217) = 1217, 1217, rare animal,  
 1217 18 1217, Sir Henry Howorth: A History of  
 the Mongols, vol. iv (London 1928, Longmans),  
 pp. 19-23, 7 1217.

1217, 18 1217 symbiosis, Nomad 18 1217 18 1217, 1217  
 1217 18 1217, 1217 18 1217 'shepherds of men' = 1217 18 1217,  
 economically = 1217, parasite 18 1217, 1217 18 1217 degrade  
 1217. 1217 18 1217 18 1217 18 1217 18 1217 18 1217.

#### 4. Nomadism 1217 18 1217 18 1217 = 1217 18 1217

p. 20. This Western Civilization has swept Nomadism  
 off the face of the Earth, almost without noticing  
 what it has been doing, as one incident in  
 the titanic social revolution by which, within  
 the last hundred and fifty years, all the  
 habitable lands and navigable seas on the  
 face of the planet, and the entire living  
 generation of Mankind, have been linked  
 together, by a Western-made mechanism,  
 into a single world-wide economic order.  
 Western enterprise has built up this new  
 world order by burying its own fields under  
 mushroom cities and putting the virgin  
 grasslands of all the continents under the  
 plough in order to feed these mushroom  
 cities' pullulating industrial populations.  
 In this oecumenical society, with its dynamic  
 economy, there is no place for the arrested  
 civilization and the static economy of the  
 Nomadic horde revolving perpetually round  
 its closed annual cycle.







100

Philly, H. St. J. B.: *Aralia* (London 1930, Benn),  
pp. 225 seq.

§ 20 (abortive Nomadism of the North American  
Prerives)

French, the Hon. W.: *Some Recollections  
of a Western Ranchman, New Mexico, 1883 -  
1899* (London 1927, Macmillan).

James, W.: *Lone Cowboy: My Life Story*  
(London 1930, Scribners).

Love, C. M.: 'The History of the Cattle  
Industry in the South West' (in *The South -  
Western Quarterly*, vol. xix).

Paxson, F. L.: 'The Cow Country'  
(in *The American Historical Review*, vol. xxii).

Rollins, P. A.: *The Cowboy* (New York  
and London 1922, Scribners).

#### 4. Nomads / outbreak = 1717.

p. 15, The formidable physical environment  
which they have succeeded in conquering has  
insidiously enslaved them in ostensibly accept-  
ing them as its masters. The Nomads, like  
the Esquimaux, have become the perpetual prisoners  
of an annual climatic and vegetational cycle;  
and in acquiring the initiative on the Steppe  
they have forfeited the initiative in the World  
at large.

Nomads 1007 3717 = 1717 1717, 3717

When the Nomad has issued out of his  
Steppes and has trespassed upon the  
cultivator's garden, he has not been moved  
by a deliberate intension to depart from  
his customary cyclic annual manoeuvres.  
The violence of his occasional aberrations  
is not the expression of a demonic will-power,  
but the effect of powerful external forces  
which the Nomads is obeying mechanically.  
3717 1717.



外部力 external force 及び climatic change +  
social vacuum / suction により生ずる。これは

... the suction of a social vacuum which  
has arisen in the domain of some adjacent  
sedentary society through the operation of  
historic processes, such as the breakdown  
and disintegration of a sedentary  
civilization, which are quite extraneous  
to the Nomads' own experiences, (p.15)

これは外部力 external force 及び climatic change +

social vacuum / suction により生ずる。これは

A survey of the great historic interventions  
of the Nomads in the histories of the  
sedentary civilizations seems to show that  
these interventions can all be traced to  
one or other of these two mechanical causes,  
and that they are not attributable to any  
active and positive responses, on the  
Nomads' part, to challenges arising  
out of their own  
own Nomadic life.

これは外部力 external force, social vacuum / suction, 及び  
vacuum の引き寄せにより生ずる。これは Nomads が侵入  
した領域 + 社会真空 により生ずる。これは。機械的  
=

これは機械的引き寄せにより生ずる。これは vacuum, 圧力  
pressure / 機械的引き寄せにより生ずる。これは Nomads が侵入  
した領域 + 社会真空 により生ずる。これは mechanical +  
現象により生ずる。これは social + 現象により生ずる  
引き寄せにより生ずる。これは bio-social + 現象により生ずる

これは bio-social + 現象により生ずる。これは  
gradual = 漸進的により生ずる。これは Nomads の  
outburst 及び outbreak  
により生ずる。これは Nomads の暴走により生ずる  
これは 社会現象により生ずる。これは 社会現象により生ずる

これは Nomads の outbreak 及び mechanically =  
説明により生ずる。これは climatic change + 社会真空  
により生ずる。これは 社会真空 + 社会真空により生ずる  
これは 社会真空



... The ... Nomads' outbreak ...  
...  
...

It looks as though the phenomenon of  
occasional Nomad eruptions out of the Desert  
into the ... has a rhythm of its own which  
is very regular. In its own sake, as the Nomads  
annual ... search of seasonal pasture.  
While the movement in search of pasture has  
in ... period, the eruptive movement  
appears to have a six-hundred-year period.

As the reality of this six-hundred-year  
cycle of eruption is a fair inference from  
the facts and dates that are assembled  
synoptically in the table, it is immediately  
evident that this cycle cannot be explained  
as an effect of the pull which is exerted  
upon the Nomads by their sedentary  
neighbors.

... climatic push ...  
... climatic theory ...

... 211 ...

p.17. Recent meteorological research indicates  
that there is a rhythmic alternation, possibly  
of world-wide incidence, between periods  
of relative desiccation and humidity, which  
causes alternative intrusions of Peasants and  
Nomads into one another's spheres. When  
desiccation reaches a degree at which the  
Steppe can no longer provide pasture for the  
quantity of cattle with which the Nomads  
have stocked it, the herdsmen swerve  
from their beaten track of annual migration  
and invade the surrounding cultivated countries  
in search of food for their animals and  
themselves. On the other hand, when the  
climatic pendulum swings back and the next  
phase of humidity attains a point at  
which the Steppe becomes capable of bearing  
cultivated roots and cereals, the Peasant  
makes his counter-offensive upon the  
pastures of the Nomad.



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例 =, Peasants, 生活ヲ窮カステ、デモ、+イ、タカラ。

[illegible]

地城の引がねは+5+イトイツ 理ゆへ+イカラテアル.

12 = 10 出 1. — 1 (1, 1) 1, 2

$$A_1 \oplus A_2 \oplus \cdots \oplus A_n = M_n(\mathbb{C}) \quad \text{if and only if} \quad \dim A_i = 1 \text{ for } i = 1, 2, \dots, n.$$

2013年12月31日 星期二 第10000期

• **Abstract** – A brief summary of the article.

1. *Journal of the American Medical Association*, 1997; 277: 1039-1043.

$$17: 11 \quad 1 \quad + \quad 10 \quad 0 \quad 1 \quad 19 \quad 1 \quad + = \quad 722 \quad 37 \quad +$$

12 ✓ Nomads: 33, 43, 53, 63, 73, 83, 93, 103, 113, 123, 133, 143, 153, 163, 173, 183, 193, 203, 213, 223, 233, 243, 253, 263, 273, 283, 293, 303, 313, 323, 333, 343, 353, 363, 373, 383, 393, 403, 413, 423, 433, 443, 453, 463, 473, 483, 493, 503, 513, 523, 533, 543, 553, 563, 573, 583, 593, 603, 613, 623, 633, 643, 653, 663, 673, 683, 693, 703, 713, 723, 733, 743, 753, 763, 773, 783, 793, 803, 813, 823, 833, 843, 853, 863, 873, 883, 893, 903, 913, 923, 933, 943, 953, 963, 973, 983, 993, 1003, 1013, 1023, 1033, 1043, 1053, 1063, 1073, 1083, 1093, 1103, 1113, 1123, 1133, 1143, 1153, 1163, 1173, 1183, 1193, 1203, 1213, 1223, 1233, 1243, 1253, 1263, 1273, 1283, 1293, 1303, 1313, 1323, 1333, 1343, 1353, 1363, 1373, 1383, 1393, 1403, 1413, 1423, 1433, 1443, 1453, 1463, 1473, 1483, 1493, 1503, 1513, 1523, 1533, 1543, 1553, 1563, 1573, 1583, 1593, 1603, 1613, 1623, 1633, 1643, 1653, 1663, 1673, 1683, 1693, 1703, 1713, 1723, 1733, 1743, 1753, 1763, 1773, 1783, 1793, 1803, 1813, 1823, 1833, 1843, 1853, 1863, 1873, 1883, 1893, 1903, 1913, 1923, 1933, 1943, 1953, 1963, 1973, 1983, 1993, 2003, 2013, 2023, 2033, 2043, 2053, 2063, 2073, 2083, 2093, 2103, 2113, 2123, 2133, 2143, 2153, 2163, 2173, 2183, 2193, 2203, 2213, 2223, 2233, 2243, 2253, 2263, 2273, 2283, 2293, 2303, 2313, 2323, 2333, 2343, 2353, 2363, 2373, 2383, 2393, 2403, 2413, 2423, 2433, 2443, 2453, 2463, 2473, 2483, 2493, 2503, 2513, 2523, 2533, 2543, 2553, 2563, 2573, 2583, 2593, 2603, 2613, 2623, 2633, 2643, 2653, 2663, 2673, 2683, 2693, 2703, 2713, 2723, 2733, 2743, 2753, 2763, 2773, 2783, 2793, 2803, 2813, 2823, 2833, 2843, 2853, 2863, 2873, 2883, 2893, 2903, 2913, 2923, 2933, 2943, 2953, 2963, 2973, 2983, 2993, 3003, 3013, 3023, 3033, 3043, 3053, 3063, 3073, 3083, 3093, 3103, 3113, 3123, 3133, 3143, 3153, 3163, 3173, 3183, 3193, 3203, 3213, 3223, 3233, 3243, 3253, 3263, 3273, 3283, 3293, 3303, 3313, 3323, 3333, 3343, 3353, 3363, 3373, 3383, 3393, 3403, 3413, 3423, 3433, 3443, 3453, 3463, 3473, 3483, 3493, 3503, 3513, 3523, 3533, 3543, 3553, 3563, 3573, 3583, 3593, 3603, 3613, 3623, 3633, 3643, 3653, 3663, 3673, 3683, 3693, 3703, 3713, 3723, 3733, 3743, 3753, 3763, 3773, 3783, 3793, 3803, 3813, 3823, 3833, 3843, 3853, 3863, 3873, 3883, 3893, 3903, 3913, 3923, 3933, 3943, 3953, 3963, 3973, 3983, 3993, 4003, 4013, 4023, 4033, 4043, 4053, 4063, 4073, 4083, 4093, 4103, 4113, 4123, 4133, 4143, 4153, 4163, 4173, 4183, 4193, 4203, 4213, 4223, 4233, 4243, 4253, 4263, 4273, 4283, 4293, 4303, 4313, 4323, 4333, 4343, 4353, 4363, 4373, 4383, 4393, 4403, 4413, 4423, 4433, 4443, 4453, 4463, 4473, 4483, 4493, 4503, 4513, 4523, 4533, 4543, 4553, 4563, 4573, 4583, 4593, 4603, 4613, 4623, 4633, 4643, 4653, 4663, 4673, 4683, 4693, 4703, 4713, 4723, 4733, 4743, 4753, 4763, 4773, 4783, 4793, 4803, 4813, 4823, 4833, 4843, 4853, 4863, 4873, 4883, 4893, 4903, 4913, 4923, 4933, 4943, 4953, 4963, 4973, 4983, 4993, 5003, 5013, 5023, 5033, 5043, 5053, 5063, 5073, 5083, 5093, 5103, 5113, 5123, 5133, 5143, 5153, 5163, 5173, 5183, 5193, 5203, 5213, 5223, 5233, 5243, 5253, 5263, 5273, 5283, 5293, 5303, 5313, 5323, 5333, 5343, 5353, 5363, 5373, 5383, 5393, 5403, 5413, 5423, 5433, 5443, 5453, 5463, 5473, 5483, 5493, 5503, 5513, 5523, 5533, 5543, 5553, 5563, 5573, 5583, 5593, 5603, 5613, 5623, 5633, 5643, 5653, 5663, 5673, 5683, 5693, 5703, 5713, 5723, 5733, 5743, 5753, 5763, 5773, 5783, 5793, 5803, 5813, 5823, 5833, 5843, 5853, 5863, 5873, 5883, 5893, 5903, 5913, 5923, 5933, 5943, 5953, 5963, 5973, 5983, 5993, 6003, 6013, 6023, 6033, 6043, 6053, 6063, 6073, 6083, 6093, 6103, 6113, 6123, 6133, 6143, 6153, 6163, 6173, 6183, 6193, 6203, 6213, 6223, 6233, 6243, 6253, 6263, 6273, 6283, 6293, 6303, 6313, 6323, 6333, 6343, 6353, 6363, 6373, 6383, 6393, 6403, 6413, 6423, 6433, 6443, 6453, 6463, 6473, 6483, 6493, 6503, 6513, 6523, 6533, 6543, 6553, 6563, 6573, 6583, 6593, 6603, 6613, 6623, 6633, 6643, 6653, 6663, 6673, 6683, 6693, 6703, 6713, 6723, 6733, 6743, 6753, 6763, 6773, 6783, 6793, 6803, 6813, 6823, 6833, 6843, 6853, 6863, 6873, 6883, 6893, 6903, 6913, 6923, 6933, 6943, 6953, 6963, 6973, 6983, 6993, 7003, 701

Nomads n° Peasants 1/2 till 1/2 x 2/3 = 1/3

もし  $\alpha \in \mathbb{R} \setminus \mathbb{Q}$  とし、 $T_0 y_n$  へ  $\alpha$  をかけるとどうなるか？

[illegible]

The first is that

p. 433

if the frontier between the arctic  
climate zone and the temperate zone  
all running precisely parallel to the Equator  
and to one another; and if the geneses  
and growth of sedentary societies were  
just as rapid in the tropical zone as they  
are in the temperate zone, then the result  
of a periodic oscillation in the position  
of the climatic zones, brought about during  
the northward swing of the climatic pendulum,  
the Nomads would erupt out of the Steppes  
northwards into the domain of the temperate  
zone sedentary societies, while during the  
southward swing of the pendulum they  
would erupt into the domain of the temperate  
zone sedentary societies, southwards.

7.  $\frac{1}{2} \pi \leq \theta \leq \frac{3}{2} \pi$ ,  $\frac{1}{2} \pi \leq \theta \leq \frac{3}{2} \pi$ ,  $\frac{1}{2} \pi \leq \theta \leq \frac{3}{2} \pi$ .

\* 300-11 acid-amine, 80:1, 100-100:1

$$\therefore \text{車速} = \frac{2}{3} \times 100 = 66 \frac{2}{3} \text{ km/h}$$



11. outbreak of disease  
11. outbreak of disease

11. outbreak of disease  
11. outbreak of disease

p. 434 = climatic cycle, north-to-south phase  
11. Nomads, 11.16 - 11.17, relative social  
quiescence, phase = 11.1 — sedentary  
civilization = 11.17 — south-to-north phase,  
11.17 = relative social effervescence, phase =  
11.17.

11.17 this means that these results of our  
empirical social observation do admit of  
an explanation in terms of the climatological  
theory of a periodic oscillation of climatic  
zones which Dr. Ellsworth Huntington  
has built up out of his study of lake-  
strands and river-beds and tree-rings.  
11.17.

11.17 Huntington, theory 11.17 11.17 11.17?







Hudson / 2017

p. 453 = dryness of 18-22x10 The peasants, if there were any, on the fringe of the Steppes would be driven away by the increasing drought, quite apart from the Nomads' aggression: 115.

122.

as regards the Eurasian Nomads dwelling between the desert belt and the Russo-Siberian forest belt, it does not seem clear why a period of aridity or south-to-north shift of climatic belts should actually have deprived the Nomads of any considerable amount of

northward shift 115 southward shift 115, Nomads 15. 115 = 1.1 = 1.1 - grassland 1000 = 2000 + 1 = 2000 + 2, 1552 northward shift 115 = 12 outbreak 115 = 107 + 21 115 = 107 + 21 115 = 107 + 21











21217 Hahn " S. 133 = 21217 第174ル.

Es scheint unmöglich, daß der rohe Jäger jemals die Geduld (225) und die wirtschaftliche Stetigkeit besessen hätte, Generationen durch auf die Entwicklung der Produkte seiner Herdentiere zu warten; was der Hirt von seiner Herde brauchte, waren ausser Fell und Fleisch, die ihm nach die Jagd gewährte, Milch und Wolle; beide aber waren nicht von Anfang an vorhanden

Hahn " 団外狩猟民から団外の畜民へ、移行トイフ  
コトヲ考エテモナシ、ルル所ハ、定着民ニシテハ、ハナテ  
ヲ「許スマデ」其畜ヲ馴化シケルモノト考エル。同ニ云フニ

Auf dieser Stufe des Hockbaues, glaube ich, gewann der Mensch die nötige Stetigkeit zur Zucht unserer Haustiere.

ト云ル。

1. 農耕民ニシテ、ハナテ野獣ヲ(捕ルニシテコトマデ)馴  
化シエテ、——此ハ捕ルニシテモ野獣ハ其畜化シケル——  
ト云ハ、大・月ヲ云フ。



1901 nomad (遊牧) 民族 (遊牧民) nomadic (遊牧的)

アルスバ, ヴルハ<sup>ハ</sup>経済ト結合してナル。

農耕民族アル, ヴノ家畜ヲ牧畜してアル, アルハ ヴノ家畜ノ肉ヲ食フアル, 生活ハワキラル。

ハニ nomad / 経済 = アルハ 家畜ノ肉 = 食フアルハ 家畜ノ消費ヲ意味ス。

アルニ = アル nomad / 経済生活ハ 自然環境ニ = 対応スル  
アル = アルアルニ 異なる。

ハニ nomadic hunter = アル家畜也ヲ否定シ 農耕民族ヲ  
排除スル Halin, ヴノ同義 = アルアル。

アルニ 農耕民族ノ家畜ヲモフ = アルアル

アル牛ガアル。農耕民族ノ月 = アルアル信仰, 牛ノ角ノ月 = アルアル  
アルアルアル, 牛ハ 農耕民族 = アルアルアルアルアルアルアル。

同ニ牛ニ 野牛 (Bison) ガ家畜也アルアルアルアルアル, Halin  
ハアルアルアルアルアルアルアルアルアルアル。

Und zwar gerade an die Hörner des Bos  
primigenius mit den mondformigen, gerade abstehenden  
Hörnern. So wurde das Rind das heilige Tier der  
Göttin und nicht etwa der Wäscut. Die Hörner  
des letzteren krümmen sich vor der Stirn nach  
innen und unten, (S. 92)



牛ハマゾ 祭礼上 男にカレ. ヲ/ト = 神聖 + 15 奉ヒテ / 拜ル =  
マゾル.

S. 92. ... In solchen Fällen mußte man ihr zu Hülfe kommen oder ihren Zorn versöhnen und zwar durch Opfer des Tieres, das ihr so nahe stand, also der Kuh oder des Stiers. Da solche Finsternisse ganz plötzlich eintreten, konnte man sich nicht etwa auf den Estrag der Jagd verlassen, es mussten vielmehr die Opfertiere für all Fälle stets zur Hand sein; das erreichte man, indem man kleine Herden eingatterte oder sie in solche Gatter trieb.

S. 93 ... Unter solchen Umständen etwa ward das Rind zum Haustier und begann sich in Gehege fortzupflanzen. So kam es unmerklich über den schwierigen Übergang vom Freileben zur Knechtschaft des Menschen fort und seine Fortpflanzungsfähigkeit litt nicht so, wie es in enger Gefangenschaft der Fall gewesen wäre. Im weiteren Fortgang des Prozesses gewann es zwei wichtige neue Eigenschaften: Einmal begannen weisse Tiere aufzutreten, die dem silbernen Monde erst recht heilig waren. Dann wurde man aufmerksam auf die Milch. Das Produkt des







1. 11. 1904

Unter den Tieren des typischen, asiatischen  
Kontinents spielt das Rind nur eine ganz  
untergeordnete Rolle. In der indischen Kultur  
in der Form des heiligen Stieres (Nandi) hat  
es eine gewisse Bedeutung. In der indischen  
Religion ist das Rind das heilige Tier und  
es ist in der indischen Kultur ein heiliges  
Tier existieren.

1. 11. 1904. 1. 11. 1904. 1. 11. 1904.

7174120143E 支1574110

S. 98 =

Im Rind das geschlechtslose Rind das geschlechtslose  
Stier der indischen Kultur, mit dem Rind  
muss indisch nicht zusammenhängen. Das Rind  
gibt es in der indischen Kultur. Das Rind  
Nun, in ältester Zeit und bis nach China  
hin, das auch dadurch den Zusammenhang  
der ältesten Kultur erweist, zieht nirgends das  
Pferd den Pflug, wie oft bei uns jetzt, das  
hier ohne jede Beziehung ist. Es ist stets  
das Rind, aber weder die Kuh, noch der  
Stier; es ist vielmehr der der Göttin geweihte  
Diener, das geschlechtslos gemachte männliche  
Tier, der Ochse.



\* Mit dem Gewinn der Ziege war die erste Herdenwirtschaft im Wanderbetrieb ermöglicht, (S. 136)

山羊飼養 = 3117, 11127 nomad, 11 steppe = 1441  
nomadic life 7 21137 = 1117, 1117

• カラテ 牛飼養 = 11177, 他ノ動物ノ飼養カハビマリ —  
牛ノ乳乳 = 11177 乳乳カハビマリト20カラ, nomadic life  
カ成立スル

S. 80. Wenn man nun diese Anschauung weiter verfolgt, sieht man, daß das übrige Milchvieh direkte Gefolgsleute des Rindes gewesen sind, nicht nur Ziege und Schaf, die ja eng mit ihm verbunden geblieben sind, wenn sie auch stellenweise allein auftreten, sondern weiterhin auch die anderen grossen Säugetiere; deren Milch gelegentlich verwendet wird.

71111 S. 135 =

... nach dem Vorgang des Rindes begann man auch bald die Milch, zuerst der Ziege, bei den Sakralgebräuchen zu verwenden, bis sie endlich zum Gebrauchsgegenstand des täglichen Lebens herabsank.



山羊飼養ノ方が羊飼養ヨリモ古イ。

S. 145 = . . . . in der Mythologie, kommt meiner Ansicht nach deutlich zum Ausdruck, daß die Ziege das ältere Tier war; das wird bestätigt durch eine Angabe Rüttemeyers. Sie wird in den älteren Pfahlbauten reichlicher gefunden als das Schaf; erst später dreht sich das zum heutigen Verhältnis um. Auch Mariette behauptet mit aller Schärfe, im ältesten ägyptischen Reiche sei das Schaf unbekannt gewesen und erst später eingeführt. Solange das Schaf keine Wolle hatte, konnte es unmöglich die Ziege verdrängen, die ungleich mehr Milch absondert.

10. Hahn " Milch /  $\frac{10}{12}$  7 8 2 7 4 10. 200. Hahn / 12

トシテハ 惣ノトイフネバ+3+1デ"アロク.



Milch + 乳のつカネハ nomadism 成立 + 1, トイフ  
Hahn / 主たる, nomadism が 農耕社会より derive  
シトイフコトヲ 確立スルニ及ンデ, サラニ イマ一ツノ 条件ヲ要  
スルヲ要スル。—— ヨレハ 農耕社会ニ対スル vegetable, 食料  
トイフコトヲ要スル, ストエバ S. 133 =

Der Hürte lebt nicht direkt und ausschließlich  
von dem Ertrage seiner Herden, überall bedarf  
er zu der Milch und zum Fleisch eines  
vegetabilischen Zuschusses, den ihm seine  
Lebensweise nicht sichert; diesen gewinnt er  
durch feste direkte Beziehungen zu Ackerbauern,

ヨレハ Hahn が 狩猟 → 牧畜 → 農耕 トイフニ対シテ  
対シテ, 農耕 → 牧畜 トイフニ対シテニ 行キスギテアル  
コトヲイフコトヲイフナラバ 狩猟モマシ 農耕ヲハナレテ 成リ立ツ  
理由がナクナルヲハナシカ。

ワレワレハ Hahn がイフコトニ 牧畜 + 農耕 + differentiation  
ヲアル程ニ至ルヲ認メテモヨイ

即ち Vielfach finden wir, auch da wo die  
Hirtenbevölkerung überwiegt, doch noch  
einen festen Zusammenhang mit der  
ackerbauenden Bevölkerung; das kann einmal



so sein, daß eine Abteilung des Stammes das  
Feld bebaut, die andere die Herden weidet;  
... (S. 137).

この農耕と牧畜とは linear + 関係 + independent  
= 共生。

牛の農耕者が馴化して、羊や馬の牧畜者となるのか  
independent = 馴化して。

狩猟もまた生活の必要上 牧畜者 is nomad かつ  
ハビタス技術でアワテ。この羊や山羊、農耕社会へ  
導入したものは、農耕社会 = 羊の牛の狩猟を誘発して  
農耕社会と、接触した nomad = 農作物を食物 =  
するところの牧畜者となる、この畜畜の中へ牛を導入せし  
め。

力かる文化、交流ハアワテ = して、農耕文化と牧畜文  
化とは独立 + 羊は羊と異なるとも、  
モーターサカノキル + 羊、羊は羊 = 古代の +  
狩猟文化 = この端で分れるとイエス。

二つ、文化、接触地帯では、二次的 = 農耕社会  
から (狩猟) = 文化とも、この社会から出て 農  
耕文化 = 文化ともアワテアワテ。この農耕文化と  
牧畜文化とは、この Kulturkreise、中心外、代表的  
+ 中心外、この羊と異なるとも、二つ、典型的

+ 文化でアワテ、トイカハ Hahn 式、monophyletic + 羊 =  
オ = オ + 羊、この文化、文化の文化 = polyphyletic + 羊 =  
羊 + 羊 + 羊。

(1947. May. 8)